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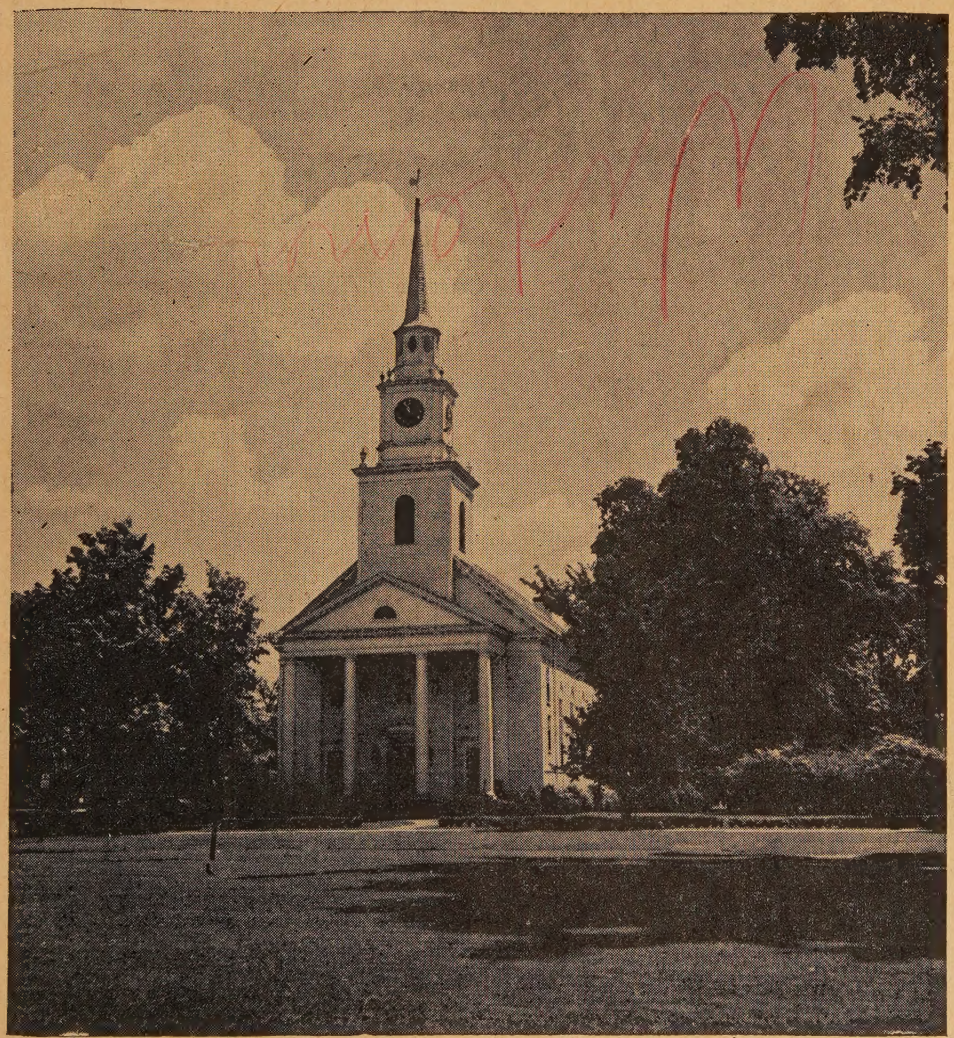

AMERICA GOES TO CHURCH ON THANKSGIVING DAY

New England Church typical of thousands across the nation.

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UEA

Readers Say-

In Our "Perilous Times"

To the Editor:

UEA is filling a great need of our perilous times. I am enjoying the articles on the various subjects—Ecclesiastical Octopus (Gordon), Amsterdam (Decker) and "Keep the Lord's Day" (Blackwood). I often wanted to write about this last subject because I fully agree with the writer that our attitude toward the Christian Sabbath will also "determine our destiny." As a native of dear old Switzerland it thrilled my heart to read about the doings at Clarens and Beatenberg.

Evangelical Switzerland, as well as all Europe, needs to be stirred up before they lose what they have, being overwhelmed by liberalism and cold formalism. A large part of the youth of Protestant Europe may be rescued from the enemy through these activities. Let's continue to help with money and prayers. J. J. BACHOFEN

Middlefield, Ohio.

Clean Literature

To the Editor:

I endorse with all my soul the "drive for clean literature" referred to in a recent issue of *UEA*. Following a statement that "not until now have reputable publishers really prospected this 'pay dirt'" is the announcement that one of the Board of Review is Fulton Oursler, senior Editor of *Reader's Digest*. Have you not observed that almost every month *Reader's Digest*, despite the fact that it is recommended for use in schools, prints several jokes and anecdotes that would be unthinkable in society represented as in the least degree polite?

VERN D. STUTTON

Battle Creek, Mich.

Trading on "Moody"

To the Editor:

Today a book-seller came to my door selling *Bible Quotations*, a book published by Pacific Press for the Review and Herald Corporation. She made much of the book's endorsement by "leading fundamental clergymen and Moody." Actually, it turned out that she had traded on the good name of Moody Bible Institute quite illegitimately. The endorsements were by non-fundamentalist clergymen. But this lady salesman was herself a born-again believer.

One cannot but feel that such practices ought publicly to be called to the attention of religious firms which encourage sales representatives to use that sort of an approach. There are a few relevant Bible quotations which come to mind. A.R.D.

Pasadena, Calif.

They Appreciate UEA

To the Editor:

I enjoy your paper for it brings news of the doings of various religious bodies. Thanks for the articles by Ernest Gordon on the Federal Council of Churches. S. M. THOMPSON

Old Orchard Beach, Me.

To the Editor:

UEA gets better and better. I believe Christians ought to support worthy and spiritual publications like this one and to contend for the faith for which it stands. Why not support good, sound enterprises like the National Association of Evangelicals? God bless your fine work. I'm with you.

CLIFFORD H. BUTLER

Sumner, Wash.

To the Editor:

Thank you for your illuminating and up-to-the-minute information on present day trends in various religious circles. I appreciate the Christian spirit of *UEA*. Keep it up. Here is my renewal for *UEA* for two years.

LEONARD E. HAGSTROM

Orland, Calif.

To the Editor:

I look forward to each copy of *UEA* with interest. It is a wonderful paper and it makes me very happy to read about the great work the new organization of *NAE* is doing all over the USA. MRS. P. P. MITCHELL

Rochester, N. Y.

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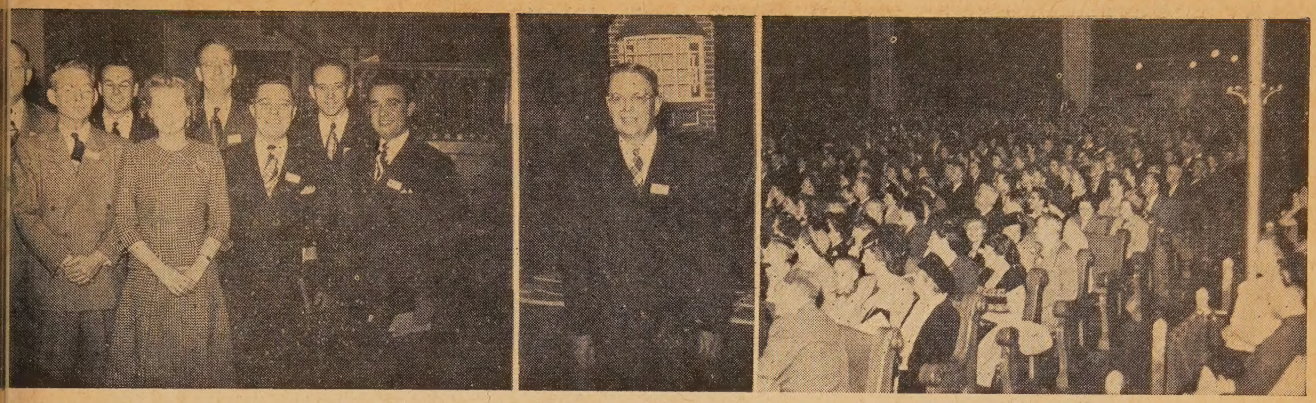


Left: Members of the Denver Convention committee, Dr. Wm. H. Lee Spratt, chairman (tall man center); Center: Dr. Archer E. Anderson, retiring NSSA president; Right: Snapshot of a cross section of an evening audience in the Convention. Photos by Dr. Henry E. Hedrick.

"MILE-HIGH" CONVENTION

GLENWOOD BLACKMORE

HAD been told that the National unday School Association was "weak sister" of the National ociation of Evangelicals and that d gone to Denver for its health. occupant of the scorner's seat sed me that the altitude would oo much for the NSSA and that ould probably die. (See Novem- 1 *UEA* for news report).

n the evening the convention was duled to open I trudged up the from my hotel to the Central byterian Church where I sup- d the obsequies would be held n I ran smack into a parade led by a brass band. I estimated around 2,000 people were ching.

What's this?" I queried of a alert curly-haired gentleman gside. "Why, that's the Sunday ool folks," he replied, "turning for a convention here tonight. n't you join us?" Then he led toward the church entrance. stened for awhile to the Engle- d High School band and then t into the crowded building my-

he music was electric. Every- y sang. During the convention e were girls' choirs, youth uses, firemen's quartets and ty of mass singing. There were funereal dirges such as I have d in "religious education" gath- gs recently. The Denver crowd alive to its finger tips.

found these folk intent on the of "revitalizing the American Sunday School." They were, during the week, busy in simultaneous workshop sessions led by outstanding experts from various sections of the nation. Speakers at the mass meetings included Dr. Robert P. Shuler, pastor of Trinity Methodist Church, Los Angeles, Calif.; Dr. Frank Warren, president of Whitworth College, Spokane, Wash.; Dr. Roy M. Hollomon, pastor of Oklahoma City, Okla.; Rev. Ralph M. Riggs, educational secretary of the Assemblies of God, Springfield, Mo.; Mr. O. K. Armstrong, staff editor of the *Readers Digest*, Pleasantville, N. Y.; Rev. Wm. C. Tapper, educational secretary of the Baptist General Conference of America, Chicago; and Dr. Archer E. Anderson, pastor of First Presbyterian Church, Duluth, Minn., and retiring president of the NSSA.

Emphasis in all the sessions was upon the evangelistic task of the Sunday School. Methods for "reaching the unreached boys and girls of America" and combating juvenile delinquency were shared. NSSA leaders repeatedly called for a return to distinctly evangelical principles in every phase of Sunday School work.

One educator told the meeting that failure of the nation's Sunday Schools to command more respect from parents results from the fact that many people belittle the schools and do not expect them to accomplish much in the way of child education.

"The Sunday School," he said, "has deteriorated to a back-seat post which is looked upon by most parents as a place to send the kids on Sunday morning."

Meetings with parents, in the manner of parent-teacher associations, was recommended as an important step toward reestablishing the church school in popular esteem.

"In this manner," it was said, "discussions can be held and teaching plans outlined to parents to enlighten them as to the functions and scope of Sunday School activities. And student teachers can learn, first-hand, how they can best gain the parents' cooperation in the Christian nurture of their children."

Dr. Archer E. Anderson, genial president of the NSSA, told the meeting that the churches must promote newer and more attractive methods of presenting the Bible and its teachings.

"Insofar as Communism is concerned," he said, "our sole weapon to defeat this threat to Christianity lies in the open Bible. The battleground of the so-called cold war is not in Berlin, but in the intellect and heart of our own people and the people of the world who are God-fearing and Christian."

The Sunday School folk who met at Denver have broken with the International Council of Religious Education, the legal successor of the old International Sunday School Association under whose aegis the

Sunday School became "big business" in America. The National Sunday School Association looks upon its new organization as the spiritual successor of the old ISSA. NSSA leaders claim that the ICRE leadership is riddled with "liberal" theology, "progressive" educational ideas, mechanistic psychology and materialistic philosophy. They point to the tremendous slump in the popularity and enrollment of American Sunday Schools since 1915 as evidence that the ICRE is on the wrong track and that new evangelical leadership is essential.

However, I heard little carping criticism. These Denver folk were not living in the past. They knew why they were alive and what they were doing. Their talk was about new area interdenominational organizations in such cities as Chicago, Philadelphia, Detroit, Milwaukee, Omaha, Denver, Spokane, Seattle, the San Francisco Bay area and new state Sunday School associations. They discussed new plans and programs to reach and teach millions of children who never go to church. They talked about souls to be won for Christ. Evidently they figured that they would let "the dead past bury its dead," they had work to do and the time was short.

Rev. William E. Kirschke, the keen-minded, spiritually powerful and aggressive executive secretary of the Association, announced a program for the ensuing year which includes the publication of a promotional bulletin, regional conferences, the development of a speakers' bureau, the creation of official commissions covering every phase of Sunday School work and an active campaign to organize state and regional associations. Two summer conferences of NSSA leaders in 1949 will chart the philosophy and methodology of the organization and its future program.

It came out in the meetings that a million Sunday school pupils are studying the NSSA's new Uniform Bible Lessons introduced this year. This series puts emphasis on Bible truth as against pupil experience as a normative factor. Starting from scratch a dozen publishers are producing very creditable materials. In 1949 colored Bible pictures will be available for cards, papers and wall rolls. Visual aids such as flannelgraph are being added. A whole new paraphenalia has to be created, but this is not too big a hurdle for the curriculum committee which, by the way, is headed by Dr. James DeForest Murch, former editorial secretary of The Standard Publishing Company and author of a te widely used in colleges and theolog cal seminaries, "Christian Educati and the Local Church."

On the sidelines were numero denominational leaders, publishe educators observing and ponderi whether to cast their lot with th growing enterprise. One new d nomination had its staff of fi men present in all the sessions. T number of exhibits at Denver w the largest yet for an NS convention.

I was deeply impressed with t significance of this new moveme It was in its proper setting at De ver. It lived and breathed t optimistic, go-getting, nothing-ca stop-us air of the American We Next year the convention is go on farther west to the San Francis Bay area where more than si churches are already joined to range the biggest NSSA convent yet in October, 1949.

If you could have heard th 2,000 evangelicals singing "Onwa Christian Soldiers", that stirr Sunday School song of Bari Gould's, at the closing session, y would be dead sure that someth is afoot which will not only "re alize the American Sunday Scho but make its mark for Christ a the Church in the nation.

A BIBLE FOR YOUNG PEOPLE

GLENWOOD BLACKMORE

A luncheon given by Oxford University Press at the Ritz-Carlton Hotel, New York recently introduced the Pilgrim Edition of the Holy Bible—a Bible especially for young people. The Pilgrim Bible is the result of ten years' work by the editor-in-chief, Dr. E. Schuyler English, noted evangelical scholar, and a group of thirty-seven contributing and consulting editors (*UEA,* August 1, October 1). It is published by Oxford.

As guest of honor at the luncheon, Dr. English described to representatives of the clergy, press, radio and publishing the aims and accomplishments of his group in editing the Pilgrim Bible. The principal speaker at the Ritz-Carlton affair was Geoffrey Cumberlege who recently arrived from England where he is Publisher to the University of Oxford and manager of Oxford University Press, parent organization of the New York branch which is publishing the Pilgrim edition. Henry Z. Walck, who is president of Oxford University Press, New York, presided.

Here is an edition of the Bible that should have been published years ago, yet its present timeliness is beyond dispute. For at what better period in the history of America could a Bible have been issued that has been especially prepared for young people? This is youth's day. It is also a day when youth needs spiritual help more than at any o time we know of.

Originally, the editors of *Pilgrim Bible* had in mind an edi that would be for children. Bu they progressed in their work, gun more than ten years ago, t came to the conclusion that the fulness of such a volume would limited if it were published just children. In the first place, child of ten years of age, or m would be seen carrying a "ch ren's" book! In the second pl teen-agers need such a Bible as as the younger children do. In third place, there are many ad who will welcome a Bible simplified notes. And last, a ch

(Continued on page 6)

EVANGELICALS AND THE RURAL SITUATION

ROBERT L. WENDT

RE you interested in the rural church?

If your answer is, "Yes," ıt are you doing about it?

f your answer is, "No," then ık about it.

he other afternoon while sitting our village grocery store, one of men made some mention about traffic problem of a nearby city. parking situation is very bad the city people blame the farm- That got this friend of mine ry. He said that he visited the only once or twice a month when he was there he often le purchases up to and above a dred dollars, oftentimes more. felt that he had a right to park a day if he brought that much ness to the city. Then he blurted : "You can wreck ——— and it be rebuilt again. The only ple who would be hurt would be e who lived there. But, wreck farms and the whole nation will er!"

is likewise true that no effec- evangelical effort can be made his nation or anywhere in the ld if the rural areas are neg- ed. Neglect our rural people, ve them spiritually and our na- will suffer irreparable damage.

here is a great awakening in our e denominations in regards to importance of the rural church.

erhaps the greatest move has ı made by the Methodist Church. s group held a National Rural Conference in Lincoln, Ne- ska, June 1947. It recognized the th of a functioning rural church an important part of the total gram of Methodism. The rural ı is a major source of national ers. The rural church must be ng if the future leaders are to God-fearing men and women. t makes sense, doesn't it?

he true picture is this: Rural rches are closed or they are ut closed and only await the h of a few faithful members ore the lock is put on the door.

Some rural churches are served by incompetent persons while in many areas there is no church and no pastor. That sounds dangerous.

It sounded bad enough to the Methodist Church to cause it to do something about it. In a survey of theological seminaries in January 1947 the question was asked if any special courses were offered to help train the minister for rural work. It was discovered that only twenty-five per cent of those which answered offered some special course. Eighteen per cent were making definite plans to offer such courses. (One of the things that held many of these seminaries back was the lack of trained professors!) Assuming that by now this eighteen per cent have set up their special courses we are still left with over fifty per cent of our seminaries without any courses whereby a rural pastor may be thoroughly equipped to fulfill his calling. Among this twenty-five per cent were most of the Methodist Church seminaries. The few remaining Methodist seminaries were among the eighteen per cent who were going to set up courses as soon as they could. Furthermore, Methodist colleges are preparing their ministerial students in such a way that their seminaries can offer courses in rural work on a graduate level. Yes, the Methodist Church is awake to this need.

The Southern Presbyterian Church made the discovery through the efforts of Rev. Henry W. McLaughlin that they had a responsibility in the rural areas. He found out that sixty-eight per cent of its membership was in the cities where only thirty-seven per cent of the people lived. You don't have to be a "math" wizard to see that the Southern Presbyterians are drawing only a little over thirty per cent of their members from the rural areas where over sixty per cent of the people live. Let me quote from Mr. McLaughlin's pamphlet, *Save the Country Churches:*

> A majority of our future voters are produced by rural people. If these people do not have pastors trained to reach, teach, evangelize, and motivate them rightly, they may prove to be the masses that future demagogues will inflame to destroy the security of our homes, property, and democratic way of life.

Mr. McLaughlin further states:

> Our city churches depend on country churches for much of their increased membership and for many of their leaders. At least eighty per cent of the moderators of the Presbyterian Church, U. S. were either rural-born or rural-reared. The country churches should be saved not only for their own sake, but also for the sake of people whose spiritual interest they are designed to serve.

The Roman Catholic Church is not blind to this condition. They have a well-organized rural fellowship. They build Roman Catholic communities by purchasing land and selling to approved families, on better terms than a bank could give. I don't say that that is the duty of the church, I only mention this to show you how much is being done right now by the Romanists. The Church of the Brethren and some Lutheran bodies are following a similar plan.

Yet I received a letter from a seminary recently which read like this: "We believe there is no essential difference between rural and urban church work, therefore the problems of the rural ministry are given attention in connection with the inclusive course in Pastoral

Theology." Another said this: "We have done very little on the matter of the rural church problem in our school. . . . I must confess that we, along with most of the seminaries and colleges, have been entirely too slow in working out something constructive for this problem."

At one time I believed that there was no difference between city and rural pastoral work, but after serving in a rural pastorate I have changed my mind. Basically the message is "Christ and him crucified . . ." I am not one who would minimize in any way the essential evangelical message. But, beside the message is the method. The rural pastor must be "all things to all men." Very few city pastors need to direct their own choir, lead their own youth program, assume responsibility for varied community meetings or activities. The rural problem is different and deserves specialized treatment. The rural church must not be used as a stepping stone to the city pastorate. The rural church needs men who are trained for their task.

What are the evangelicals doing about it? Many of our independent rural churches are forced into a tie-up with a denominational organization which teaches a humanistic gospel. In such instances the church is soon gone and a social club, a community house and a library take its place. What a tragedy! The story of salvation in Christ is the answer, but most of these rural churches need some outside source of spiritual, material and leadership support. Churches united for evangelical action must get together to provide such aid.

In our rural areas the "fields are white unto harvest." We have the children. Are you looking for young people? We have them. In the rural places of our land (and by "rural" I mean towns of less than 2,500 and open country) we have the families. In my own church of about forty families, twenty of them have two or three children. Eight of them have four or more.

We furnish the people who keep the city churches alive. No large city maintains its own population. It is the influx of rural-born people which causes cities to grow. Yet, while the city churches are beneficiaries of this situation they fail to realize their debt to the country. If they continue to do so, some day the city-bound ruralist will be godless and the city churches empty.

The rural communities were once strongholds of orthodox Christianity. Now with efforts on the part of some who have been trained in "liberal" seminaries, these people are being swayed away from the "faith once for all delivered" by weight of words and men trained in rural techniques. Under such leadership these people soon lose vital Christian beliefs if for no other reason than they never hear about them and they die out for lack of cultivation. You who have knowledge of how "liberalism" has worked in many city churches can picture what our land will be like when our rural "Bible belts" are eliminated.

The opportunity for evangelicals exists as never before. Are we going to seize it? We must apply ourselves diligently to this problem. We ought to take stock of the men who are in evangelical pulpits now who have had some rural training. There should be a survey of the courses offered by our Bible schools, colleges and seminaries to determine whether the rural problem is being met. Summer school courses ought to be set-up for the men who are in the rural field now and who want special training. There must be a call for men to dedicate their lives to the work of the Lord Jesus Christ in the rural church. Whatever evangelical rural leadership exists at the present time ought to unite and bend their efforts in conserving evangelical strength in the rural areas and in taking Christ and the whole Word of God to our neglected rural people, the backbone of our nation.

* * * *

Bible for Youth

(Continued from page 4)

Bible would not be as valuable for family reading as would some other edition. So *The Pilgrim Bible,* with notes for "Young Christians," came into being. It is suitable for every age group, but the notes are so written that the youngest may understand them.

The evangelical scholarship of the work was insured by Dr. English's selection of his contributing and consulting editors. They include Archer E. Anderson, Alma Bailey, Paul W. Beckwith, Frances E. Bennett, Lewis Sperry Chafer, William Culbertson, William Allan Dean, Frank E. Gaebelein, Philip E. Howard, Jr., Harry A. Ironside, Thomas G. Lawrence, Herb Lockyer, Allen A. MacRae, Clare E. Mason, Jr., Ruth Hill Mun Isaac Page, L. Sale-Harris Reginald Wallis, and G. R. Hardi Wood.

The result of the editorial staf long planning, research and exe tion is a volume of more than 1,7 pages, based on the text of the Ki James version. It contains 7,3 footnotes covering definitions, d trinal interpretations, cross-ref ences, historical material and mod language interpretations of arch words and phrases. These fo notes are listed in a 4,000-it index. The arrangement of the no eliminates the customary page-tu ing and place-losing, for all no are found at the foot of applicable page.

One purpose has guided the tors in all their work—to make whole counsel of God plain to ev young Christian.

If the reader has never ca much for maps, this Bible may m him change his mind when he amines the ten illustrated maps full-color that were drawn esp ially for this edition. Jericho not just a pin point on the m but you see it with its walls tumb down. A plan of the taberna and its furnishings is given, as w as Solomon's temple and palace.

Other special features include short Bible history: "How We Our English Bible"; a clear interesting discussion of the inspi tion of the Scriptures and of Trinity: "About the Bible and Author"; and a short account of exciting years between the Old New Testaments.

The Apocryphal books are cussed and the reason for their clusion from the Bible, scient and archaeological findings given in the notes.

Each book is outlined, and whe ever the information is known, are introduced to its writer, the and purpose.

Young people won't have trouble saying Bible names f now on. They are marked pla for easy pronunciation.

Here at last is the answer t longfelt need. Many of the di culties that have kept young pe in the past from reading and un standing the Word of God will cleared away when they open Pilgrim Edition.

ECCLESIASTICAL OCTOPUS*

6. The FCC Looks Toward a Super-church

ERNEST GORDON

he present heightened interest in ecu-ical Christianity with a view to the notion of church union is one of the ptoms of the present debilitated con-on of the various branches of the istian church. . . .
is the sign, among others, of the ebb the tide of Christian evangelism, one the more constructive phases of a ategic retreat.—*Douglas Clyde intosh.*

F the radio is to be the exclu-sive mouthpiece of the Federal Council of Churches there should a single body for this single uth. This the FCC is planning.

The New NCCCUSA

he Preamble to the National ncil of Churches of Christ in United States of America, the y neon name which is to sup-nt the word "Federal," reads:
n the Providence of God the time has e when it seems fitting more fully at is, than in federal form) to mani-the essential oneness of the Christian rches of North America in Jesus ist as their divine Lord and Saviour, the creation of an inclusive agency to tinue and extend the following general ncies of the churches *and to combine their interests and functions.*
he Council of Church Boards of Education
he Federal Council of Churches of Christ in America
he Foreign Missions Conference of North America
he Home Missions Council of North America
he International Council of Religious Education
he Missionary Education Movement of the United States and Canada
he United Council of Church Women
he United Stewardship Council.

entative steps to this end have g since been taken. The Home ssionary Council and the Council Women for Home Missions hold ir annual meetings in the same ce and at the same time with the C. "Their offices are located at headquarters of the FCC and ir staff form in effect a work-unit" (Cavert, *The Church rough Half a Century,* p. 366). Indeed the planned merger has already been approved by the Home Missions Council, the International Council of Religious Education, and the United Stewardship Council (*Annual Report 1943 of FCC,* p. 11).

The Inter-Council Field Department of the FCC, conducted in partnership with seven interdenominational bodies (Dr. Earl F. Adams, who stands near to Mr. Rockefeller, chairman) "is the close binding link between the FCC and the denominational work" (*Northern Baptist Annual 1941,* p. 128, and *Annual Report of the FCC, 1945,* p. 242).*

Further in all the states save Pennsylvania the Councils of Churches have combined with the Councils of Religious Education (*FCC Report 1945,* p. 12). "This coordinated approach to the Sunday school curriculum and to leadership training has," Dr. Cavert tells us, "given virtually a united program of religious education." The world's Sunday school organizations are lined up with this International Council of Religious Education and "can be absorbed through this agency."

What a machine is under construction! There are beside 33 state-wide Councils, 500 Councils of Churches in American cities, 150 of them with employed staff (*FCC Report 1945,* p. 5) and the plan is "to help Ministers' Associations, 1400 of them, to become Councils of Churches" (*FCC Report, 1945,* p. 14). The FCC "has established a personnel service (to) assist Councils of Churches in staff recruiting and placement. A file of available people with special competence in the various phases of the Church's state and local cooperative life has gradually been built up." A grant from the Julius Rosenwald Fund has enabled the FCC to establish annual Ecumenical Fellowships ($750 to $2,000) to persons who desire to prepare for administrative work under its aegis.

The tentacles are creeping into the country. "It is now proposed that the FCC relate itself still more closely and officially to the work among town and country churches and to that end the following plan is suggested for the consideration of the FCC and the Home Missions Council, that, beginning with the year 1944 the members of the Commission on Town and Country be

We Thank Thee, Lord!

For all of life since day of birth,
For all the blessings of the earth,
For every breath, each ray of sun,
For soothing sleep when day is done—
We thank Thee, Lord!

For joys of home and fireside,
For love of friends who with us bide,
For all the work for common good
In nation, state, and neighborhood—
We thank Thee, Lord!

For wealth of mind, and health of soul,
For will to have and grasp a goal,
For grace to hope and grandly dream,
For chance our failures to redeem—
We thank Thee, Lord!

For light and life of Truth divine,
For gifts of God that us entwine,
For Sabbath morns of praise and prayer,
For Thy kind presence everywhere—
We thank Thee, Lord!

—B. J. Rothnem.

The sixth installment of a digest of *Ecclesiastical Octopus,* a new book rently published by The Fellowship ss, Boston. By special arrangement h the author and the publishers, ITED EVANGELICAL ACTION is printing eries of ten such articles. See adver-ment of the book on page 21.

* In the *FCC Annual Report 1943,* p. 139, Dr. Adams, speaking for the Committee for Further Procedure, reported that "there ought to be a Council of Churches for the United States and a Council of Churches for Canada and a North American Conference of Churches to provide for consultation between the Councils of the United States and Canada." The house of cards reaches ever loftier heights.

elected by both the Executive Council of the Home Missions Council and the Executive Committee of the FCC (*FCC Report 1943,* p. 141).

The Foreign Missions Conference, a consultative group of foreign mission secretaries, is also designed for a place in the new National Council. *Its support would come from* one half percent of mission contributions. In the FCC *Bulletin* for Feb. 1937 we read that the Africa Committee of the Foreign Missions Conference has united with the Federal Council's African Welfare Committee.

And at home Dr. Worth M. Tippy of the FCC plans Protestant Welfare Councils in every city. "All this complicated system should head up somewhere. The logical place is the FCC" (*Report of Church Conference of Social Workers 1935*).

"All this complicated system!" Even the heads of organizers swim. "We are cluttered up with cooperative organizations which do not cooperate," confesses FCC Secretary Macfarland in *A Digest of Christian Unity* and President Ivan Holt, "One of the necessary steps in Protestant strategy is the elimination of duplication in the programs of cooperating agencies. It seems a real tragedy in these days when we need cooperation, to have the cooperating agencies in each other's way. . . . We increase the number of cooperating agencies to such an extent that we defeat the end in view." The situation is complicated by the fact that "so many persons employed in the offices have to be considered. The church cannot be as ruthless in dismissals as a business organization" (*The Search for New Strategy,* 1936, p. 72).

Yes, the FCC is to American Protestantism what the snake entanglements were to Laocoon and his sons. The Holy Spirit is forgotten and a veritable mania for organization has taken His place.

Organic Union Envisaged

The FCC objective for American Christianity is its incorporation. Actual "union" is envisaged, the union of the calf and the anaconda. Dr. Macfarland tells us that "federal unity may, probably will, become increasingly organic" (*Contemporary Christian Thought,* p. 184). Secretary Cavert thinks "no one can set any limit to the eventual possibilities of a union that all would feel to have a truly organic character" (*The Church Through Half a Century,* p. 372). In *We Are Not Divided,* p. 193, Dr. Cavert believes that by a gradual process of delegating more and more tasks to a federal agency organic unity will eventually result. Dr. Weigle urges "the organization of a single corporate body replacing the present inter-church agencies" (at December meeting of FCC, 1940). Dr. H. L. Willett in *Christendom* (Winter, 1937, p. 9) said, "There is a growing conviction that (these organizations now related to the FCC in cooperative ways) ought to be still more clearly absorbed in it."

All of which makes one sympathize with the Episcopalian who recently wrote of the FCC, "The Episcopal Church has gotten on the wrong car. It is time to think about getting a transfer."

Unpleasant suggestions of a spirit of domination are beginning to emerge. In Japan most of the mission boards have agreed to work together. When, however, three boards refused to enter the cartel, the *Christian Century,* in a way an unofficial mouthpiece of the FCC, lost its temper,

> It is probably a waste of words to attempt to point out to them the seriousness of their refusal to cooperate. . . . There has always been a minority who yield to the short-sighted desire to profit from the tolerance and long term wisdom of the majority, *but this minority must no longer be allowed to set limits upon Protestant collaboration.*

Such an utterance gives verisimilitude to Prof. Theodore Graebner's charge in the *American Lutheran* of June, 1944, "There is a definite effort on the part of the Federal Council of Churches to create barriers to Lutheran work in the United States. The refusal of the United Lutheran Church to subscribe to the platform of the FCC and to join it as a corporate member has sharpened the conflict. On good authority we may say that the FCC tries to crowd out the Lutheran Church from the new population centers created by war industries or to prevent their entrance altogether." Further regimenting activities are described in *United Evangelical Action:*

> The place, time, and leadership in all services in government housing project adjacent to plants engaged in manufacture of war material were dictated by leaders appointed or suggested by Councils of Churches. There were many instances of discrimination against groups not in membership in the FCC and the Home Missions Council. Pastors of these non-member groups usually had little or no opportunity to minister to their own constituents living in these controlled areas.
>
> The second control was over the building of churches in certain cities wh strong Councils of Churches exist. some instances city zoning boards wo not grant building permits until the Co cil gave its approval. In other instan the OPA would not grant priorities building materials until the Council dorsed the project. In both instan there was collusion between governm and our growing Protestant hierar to restrict the religious liberties of gro not favored by the Council.

Thus "the WPB recently refus three evangelical churches in Detr permits to secure critical materi for contemplated church buildin not on account of a shortage materials but because these orga zations were not listed in the dir tory of pastors and churches pu lished by the Detroit Council Churches. Furthermore they we told that they must present from t Detroit Council a certificate of co pliance with its comity rules bef their application could be receive (*UEA,* Aug. 1, 1945).

The plans to unite eight denon national agencies in the comi National Council of Churches wou greatly increase prestige with t government and exclusive favo from it.

As far back as 1917 a Committ on Ministerial Relief and Susten tion of the FCC proposed "to wo with other ministerial church age cies *to seek the unity and furth efficiency of all such plans.*" T committee was to be permanent. the same time it was announced th Mrs. D. Willis James had made the Federal Council a bequest $2,250,000.00 for division amo three constituent churches of t FCC for their respective ministe relief or sustentation funds (*F Report,* 1917).

This has to one person's ears ominous sound! Ecumenical finan Yet it seems to be planned. Arti 16 of the November 1944 Rep of the Committee on the Clo Relationships of General Inter nominational Agencies seems point to ultimate financial centr ization: "There shall be a depa ment of financial promotion wh shall coordinate and carry on solicitation of financial support the Council and its several divisi . . . The Department shall also r der service when requested to the denominations." The FCC S retary is to administer it.

Notice also Article 14. This c lines the establishment of f bureaus—Research, Publication, ligious Radio, Church Building, Publicity—to serve the Council the denominational agencies cons

to the FCC. "The bureaus l be responsible to the General etary of the Federal Council."

Eyes on the World

While planning eventually to ab- the whole structure of Ameri- church organization, the FCC saged a great union of European Asiatic churches with it in a ld Council of Churches. The iminaries for this grandiose me were made in a series of erences abroad, attended chiefly American delegations and finally e perfected at Amsterdam in 3.

he Stockholm Council of 1925 called on the 1,600 anniver- of the Council of Nicea as if ere destined to rank with that oric gathering. Its standpoint far from that of Nicea. After e controversy, the Nicean creed reluctantly repeated at the ning and close of the sessions then only as a concession to representatives of the Eastern ches present. Unitarians were ed in the Council: "an offense nst history, good taste, and the ss of Christ." The Danish lead- kovgaard-Petersen said of these tarian delegates: "One cannot e Christian fellowship with ple who deny the essentials of istian truth. . . . The world ls Christian morals but morals powerless and rootless unless ie up by the Christian life and Christian life is a life in Christ livine Saviour and Lord."

he Council was called to con- r a Christian program for the ld and disregarded Christ's own gram in the Great Commission *Kristelig Dagbladet* of Copen- en pointed out, adding, "Contra- ons and oppositions which can- be resolved were present."

he Second Congress of Christian k was held in Montevideo. It announced to be "a place for ple of all beliefs and even for e who believe nothing." The e "Missionary Conference" had superseded, apparently for this on. It discussed the Monroe trine, Pan-Americanism, Wom- Suffrage, Sex Hygiene, Child or, and Labor Legislation. Much rence was shown to the Roman olic Church and plans consid- for possible cooperation with the evangelization of South erica! One young lady repre- ng the YWCA told the mis- boards that "if they wanted to gelize Latin America they should send out missionaries who knew how to dress well."

The provincial self-assurance which marks these FCC international operations was noticeable here also. They did not seem to realize that South Americans might resent uplift congresses sent out from New York to enlighten them on social problems; that the obvious retort would be a recommendation to the North American conference addicts to remain at home and discuss the reform of their own corrupt city governments, dirty streets, and venal newspapers. Mr. Quarles, a missionary of the Southern Baptists in Uruguay, reported:

> They have succeeded in constructing enough racial, nationalist and ecclesiastical antipathies to last us real missionaries for twenty years after the tourist delegates have returned to their well-furnished offices in New York.

The next gathering was that on Faith and Order, held in Lausanne, whose utterances *Les Nouvelles Religieuses* of Paris described as *"les parlott es du conciliabule de Lausanne"* (the chatter of the diminutive council of Lausanne).

In 1937 came the Oxford Conference. This, like its predecessor in Lausanne, was under the influence of Anglican sacerdotalism and American sentimentalism. I have no way of checking up on the statement in *Der Freiheitskampf* of March 9, 1937, that, with the permission of the Vatican, several prominent Catholics, among them Jesuits, were active in the background and that the *Osservatore Romano* printed with each utterance of the Conference the complete sources for them out of papal encyclicals. Certainly the Old Catholic Church, together with the delegates from the Eastern Churches and the German Evangelical Churches of Austria, Bohemia, Romania, Jugoslavia and Silesia, protested against the description of the Roman Church as "a martyr church." Wilhelm Laible, editor of the *Allg. Luth. Evang. Kirchenzeitung,* declared that Dr. Cavert's proposal for a permanent ecumenical organization "would excite the suspicions and jealousies of different governments and *would lead to flirtations with political Romanism.* It would be under the control of English and American churches whose tendencies are not attractive to German Lutheranism."

"What the conference accomplished and may yet bring to pass in the life of the Church is known only to God," was the rather cryptic appraisal by its chronicler, Dr. J. H. Oldham.

One good thing, however, it did. European delegates offered a theology which may well have opened the eyes of the cheery monoglots from across the water. Dr. Henry Smith Leiper of the FCC confessed to a cleavage, "The American view is so permeated with the relativism of modern agnosticism as to be almost unintelligible to Christians" of the Continent. Dr. Emil Brunner put things in the right perspective:

> Nothing is achieved by demanding that people love one another or by setting up a social program. The Christian church has no right to lay down a social program because it is not its business to establish any kind of a system. A genuinely Christian ethic is far more concerned with persons than with institutions, programs, or systems. For the central question is how sinful men can become good. First and foremost the poisoned sources of conduct must be cleansed.

Oxford was successor to Stockholm; Edinburgh to Lausanne. The establishment of a World Council of Churches (recently accomplished in Amsterdam) was approved at Oxford. To unite the "Life and Work" and "Faith and Order" movements into the World Council of Churches by means of a formulated Constitution, seventy delegates met in Utrecht in May, 1938. This succession of conferences was first set in motion by Dr. C. S. Macfarland of the FCC who convened the preliminary Geneva conference. This co-worker with Hollywood has himself been a notable impresario and the vast plan of uniting world Christendom with all its diversities and oppositions has much of the stage boldness of Cecil de Mille. His *alter ego,* Dr. Cavert, thinks this enterprise to be on a level with the Reformation of the Sixteenth Century!

When one examines the *stated* objectives in the Proposed Constitution of the World Council of Churches one is surprised at their feebleness. It is the Federal Council of Fourth Avenue and 22nd Street raised to a higher powerlessness.

In his posthumous book, *How to Know Christ,* William Adams Brown, the leading figure in "ecumenism," outlines them:

> But the plans of the leaders are not feeble!
>
> Promising though it be the Ecumenical Movement is a limited movement. As an attempt to express the consensus of Trinitarian churches, *it has been obliged* to confine its membership to those

churches which confess Jesus Christ as God and Saviour. *But none know better than the leaders of the movement* that there are many sincere followers of the Lord Jesus Christ who are outside the churches which find this way of expressing their allegiance to Him a natural confession of their faith. If the Church of the future is to include all those whom Christ Himself would own as His sons, more comprehensive formula must be found (p. 182).

The true Church is a Church invisible but it is none the less real. Some of its members are in the existing churches, *others belong to other* religions, still others make no profession of religion in any form. This unseen Church, the true communion of saints, known in its membership to the living Christ alone, is the true bride of Christ, the home in which His spirit dwells.

One thinks of the two crab-like architectural arms of Bernini's Colonnades running around St. Peter's plaza and representing the Roman Catholic Church's planned embrace of all humanity.

Ah! but the real church union will be nothing like this! It will be "our gathering with him" at His appearing. *This* is the Church's *spes unica.*

One must remember that all these conferences and congresses, these long odyssiads, these endless releases, these dinners to visitors from Europe, these overflowing streams of publications, these seminars, these giant postage and printing bills, these stenographic costs, this interminable research, these junketings, these futile preaching missions, these expensive biennial conventions, these innumerable salaries of national and state and city federation officials, the whole setup of the great Laodicean ecclesiastical machine whose teaching as well as whose works is neither hot nor cold, are in their entirety a heavy burden upon men's shoulders which is not made less insufferable by the consciousness of their uselessness and of how much the money thus diverted would mean to missions and charity if so directed.

Certainly the FCC's budget for 1945 ate well into the church — $518,000. Dr. Cavert now proposes that the constituent denominations double their subscriptions up to half of the FCC yearly budget, instead of one fourth as hitherto. Local churches are invited to contribute in addition, thereby having "a direct share in the Council's life and work." Such contributing congregations are enrolled as "associated churches" and are entitled to receive the FCC *Bulletin* each month and a metal plaque "testifying to their participation in this advance toward Christian unity" (*Your Federal Council at Work,* p. 10).

Power Politics

But these are minor matters indeed compared with what is now emerging on the horizon. An International Conference of Church Leaders on the Problem of World Order was held at Girton College, Cambridge, in August 1946 under the joint auspices of the World Council of Churches and (mark!) *The International Missionary Council,* with Mr. John Foster Dulles as chairman. Supporting him were Bishop Oxnam, president of the FCC, Dr. Van Kirk its publicity man and others of the Federal tie-up. According to Dr. Van Kirk, the purpose of the Commission of the Churches on International Affairs which is set up, is *"to mobilize the resources of Christendom for the furtherance of world order."* It is planned to be, as the *N. Y. Times* described it, "a beneficent lobby," to represent the World Council and the *International Missionary Council* to the United Nations, to work in many fields, including economic and social, and "to concert from time to time with other organizations holding similar objectives in the advancement of particular ends."

"Other organizations" include the Vatican, for "some kind of satisfactory understanding" between the World Council of Churches and the Vatican was proposed by Mr. Dulles and Mr. Leiper, secretary of the World Council. This under the pretext of forwarding world peace. But the Vatican's present purpose is war, not peace. That there were other motives in the minds of some in the conference is intimated by a cable sent to Mr. Dulles from the office of *The Protestant:*

It is not surprising that this unwholesome collaboration of Protestantism with the power which blessed Mussolini and Franco should take place under your guidance and sponsorship, Mr. Dulles, since you are head of the law firm hired by J. Henry Schroeder and Co. of London . . . made by the Hitler regime in August 1938 its special agent in Britain . . . and which had close family and business relations with S. S. General Baron Kurt Schroeder, key Nazi, under arrest.

Your name, Mr. Dulles, appears on the list of financial backers of the America First Committee. You are the man who personally argued Franco's case in a suit against the U. S. Government . . . who came to the defense of the Nazi agent, G. A. Westrick, a go-between for German and American cartel interests, also now under arrest. . . . We speak a word of sharp warning to you, Mr. Dulles. Abandon this evil thing on which yo have set your heart before it is too lat . . . We request that, in order to sav us from the embarrassment of your fals leadership, you immediately resign fro the chairmanship of the Conference o International Church Leaders under th sponsorship of the World Council o Churches.

Mr. Dulles is head of the 48 Wa Street Sullivan and Cromwell, "th nation's richest law firm." He ha been behind the scenes in all sort of international negotiations, at th Paris Peace Council of 1919, on th Supreme Economic Council, on th Reparations Commission, in inte national debt conferences. He wa active in the formation of the Uni ed Nations Organization and advise to the American delegation at Sa Francisco. He is a trustee of th Rockefeller Foundation and of th Carnegie Endowment for Interna tional Peace; also of the Bric Church on Park Avenue and o Union Theological Seminary a though "no church-goer himself" a cording to *Current Biography* o 1944 — this Presbyterian minister son. He is director of Internation Nickel, cartelized with French com panies and I. G. Farben, which pr vided nickel for Nazi steel rearm ment. On the other hand he helpe to draft the plan to blockade Bolsh vist Russia in 1919. Today he charged (by *The Protestant,* M 1946) with trying "to take the ca telized churches into the program the Vatican and the (economi cartels, and the people of the Un ed States into the camp of tho who want to make war now up the Soviet Union."

An organization is known by t company it keeps. Evidently t FCC has graduated from the R Network to the spiderweb of W Street. It has heard the wor "Come up higher."

Mr. Dulles is on the Americ Joint Executive Committee of t World Council of Churches alo with old FCC office-holders as A worth, Holt, Franklin and the re In a statement concerning the Wo Council entitled, "We have da and God has justified our darin ecstatic FCC rooters cry out c cerning the unwitting churches jo ing the World Council,

From North and South and East
and West
They come.
In a holy exaltation,
With a sound of jubilation,
They come! they come!

Yes, but what are they coming

(To Be Continued)

UEA EDITORIAL

W IS THE HOUR!

VANGELICALS won the battle of the 80th Congress in halting Federal Aid to parochial schools. We are certain that the battle will enewed in a matter of a few months. Reliable ces inform us that the stage is being set for very thing. Two national Roman Catholic or- izations have appropriated huge sums of money personnel to push Federal aid to parochial ols through this next Congress. We who be- e in a democratic form of government should fall asleep at this critical time.

NOW IS THE HOUR, while your Congressmen Senators are home on vacation, for you to ap- ach them individually as well as through collec- effort in letting your feelings be known on this ject. Take a definite stand on the historic posi- of American democracy whereby each religious omination or group pays their way without at- pting by subterfuge to compel their people to for their support through taxation. Insist that r representatives in Congress oppose every ef- made to secure Federal tax funds to support -public (parochial) schools.

INVALID CONFESSION

HE World Council of Churches, according to its constitution, is a "fellowship of Churches which accept our Lord Jesus Christ as God Saviour." Yet among these churches whose fessions of faith are equally explicit concerning nature and person of Christ, we find "liber- m" rampant.

Consequently, the thoughtful observer must e serious doubts as to the cogency and suffi- cy of the WCC confession. As far back as 1939 W. A. Visser 'tHooft, WCC's general secretary, ed in *Christendom* that "theologically speaking, basis is probably not the best that could be d."

Professor K. Dijk, a leading Dutch theologian, ts out two weaknesses. The first is that the ncil "leaves every denomination to interpret confession as it likes." The Council itself has uthority to enforce it. The second weakness lies he statement itself which is no guarantee of ist's deity in the sense of "our Saviour Himself g God, God of God, Light of Light, and . . iour in the sense of the Redeemer, who alone nciles us by His blood . . according to the y Scriptures."

It is small wonder, therefore, that American erals" of the rankest sort were found not only ttendance as official delegates at Amsterdam active in the leadership and planning of the C.

One marvels that these men can mouth the C's confession and in almost the same breath y the only trustworthy source of true spiritual rational information about Jesus Christ, i.e., Holy Scriptures.

Whose Christ is this to whom they proclaim allegiance?

Is he the Christ of Strauss, the radical theologian of the Hegelian schools, who forsook all historic tradition about Him and eventually abandoned the Christian faith for a pantheistic interpretation of evolution?

Is he the Christ of Renan, the celebrated French theologian and orientalist, who rejected everything supernatural about Him and became an ardent advocate of the esthetic values of religion?

Probably most liberals would deny any such base concept.

Is he, then, the Christ of tradition as expressed in the life of the historic church? If so, is it the Unitarian or the Trinitarian Christ, the Roman Catholic or the Protestant?

Is he the Christ of the "divine-human encounter" of neo-orthodoxy? If so, they might say that their Christ is the Christ revealed in the Word of God; but they would not mean what orthodox evangelicals mean when we say that.

Is he the Christ of "inner consciousness"? Having rejected the Bible, such a Christ could be to them only a psychological experience, a direct and intimate encounter with a Something-or-other, not far removed from obscurantism and occultism. Because of the variability of the human mind, there would then be as many christs among them as gods among the Hindus.

Who is this Christ of the liberals? If they cannot tell us in words which we can understand; if they cannot agree upon those words to the extent that they represent a reasonable expression of their understanding of Him, how can we know whether this Christ is the Christ revealed in the words of the Holy Scriptures?

If their Christ is not the Christ revealed in the words of the Bible then he is not our Christ and, we believe, *he is not The Christ.*

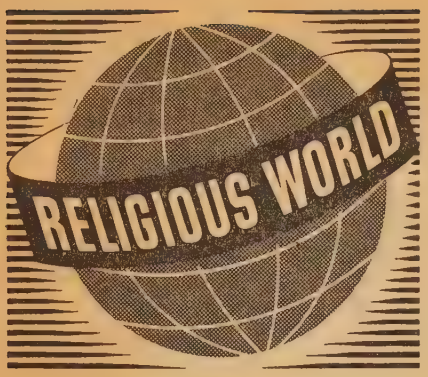
If he is not The Christ, what matters it that they believe in "the lordship of Christ" and what basis is this for an ecumenical church?

The presence of out-and-out liberals in the membership of the World Council of Churches leads us to the inevitable conclusion that its basis of fellowship is not primarily a belief in the Christ of the Bible.

Its basis of fellowship is rather to be found in the Churches themselves—churches which boast official confessions of faith proclaiming "our Lord Jesus Christ as God and Savior" but which have the right to interpret that statement and to determine its relevance to World Council affairs.

Those Churches in the Council which have admitted "liberals" into leadership have exerted their authority to invalidate its confession. Orthodox churches in the Council have no recourse. Orthodox church outside the Council will see this tragic development as a confirmation of their fears.

J. D. M.



The New Israel

Prophecy is being fulfilled by the Zionist's return to the Holy Land but in a different way than most people think.

The Bible teaches us that Israel is to return to her land *in unbelief* (Ezek. 36:24-27; Zech. 12:10; 13:1). "Many" will make a covenant with the Antichrist (Dan. 9:27), though some will certainly oppose this (Dan. 11:32-35) and will be persecuted (Dan. 12:1; Jer. 30:7; Matt. 24:21, etc.). These, the faithful remnant, will be saved by the coming of the Lord Messiah (Zech. 13:8, 9), while the rest, the "many" will share Antichrist's fate (Zech. 13:8).

Do we not see in the setting up of the state of Israel by Zionist effort just this return in unbelief? If the Zionists are in the majority, atheistic and Communistic this majority provides the "many" of Dan. 9:27, while the Orthodox minority may furnish the faithful remnant which will oppose the Antichrist.

In order for the Antichrist to make a covenant with Israel there must be a State with a recognized government. A Temple also will be built and worship restored in Jerusalem, even during this period *before* the Second Coming of Christ. Antichrist defiles this Temple and interferes with the worship (Dan. 11:31; Matt. 24:15; 2 Thess. 2:4; Rev. 13:6, 14, 15).

To this extent, prophecy *is* being fulfilled to-day before our eyes. Much will remain to be fulfilled at, and after, Christ's Coming, including the conversion of the remnant above mentioned (see Zech, 12:9-14; 13:1,8,9), and all God's purposes of blessing in and through converted Israel.

Awakening Africa

Western civilization is penetrating Africa like a flood. Pervading all is an intense materialism. The white man's standard of money and wealth, with all the sordid ways of gaining it, has in many places become the African's ideal.

Dr. Eugene Nida, American Bible Society representative, recently returned from Africa says, "Many Africans have embraced Mohammedanism as the answer, for in Islam they find an easy transition and desired social acceptance with no color bar. More natives in Tanganyika last year became Mohammedans than became Christians.

"Many other Africans are turning to communism, for the communist press has championed their rights and fired them with hatred of their overlords. Other Africans have sought a solution in dissident movements. For example, in South Africa there are approximately eight hundred such groups, of which one has the bizarre name of Holy Castor Oil Church, illustrative enough of the tragic confusion in an old society hastily covered with a warped veneer of the new."

Appealing for more Bibles as an answer to Africa's sore need, Dr. Nida concludes, "Only a Bible-centered teaching and evangelistic program can hope to meet the needs of an awakened Africa."

Japan for Christ!

Japan is on the threshold of becoming Christian. There is some doubt whether the people understand what is involved. "Liberal" missionaries have a tendency to present Christianity as a new philosophy or as a new political order. But the trend is unmistakable. Evangelical missionaries need reinforcements if they are to meet the need.

Dr. Michio Kozaki, Japanese Christian leader visiting America, said recently, "It is amazing, how our people have lost all the prejudice and misunderstanding of Christianity so prevalent in Japan before the war."

Before World War II, Dr. Kozaki said Japan was a "militaristic, totalitarian state, but now, under a new constitution, she has abolished the emperor system.

"The constitution has given to all equal rights and freedom of religion. Japan has abolished its army, navy and air force and proclaimed to the world that she no longer will make war. The whole attitude of the people has become more spiritual as a result of the devasting experience of the war."

The trend toward Christianity has some aspects of a revival. The Japanese are not daunted by the lack of church buildings, and are holding services in railroad and police stations, and in schools.

Religion in France

The Vatican claims the French nation with its 41,000,000 people as Roman Catholics. But a recent report in the *Chicago Tribune* states that only 20 per cent of the people are practicing Catholics, or 8,200,000. There are 700,000 Protestants, and 500,000 Jews.

That means that more than 30,000-000 people are outside the church. They are anti-clerical. The first sentence of the 1946 constitution says, "the fourth republic in a lay state," to mark its opposition to clericalism.

Politics in France has been irreligious for half a century. In 1901 Jules Grevy, and in 1905 Aristide Briand, made effective the separation of the church from the state. Religious orders were expelled and $160,-000,000 of church property was taken over by the state. Divorce was recognized and religious teaching in lower schools was prohibited.

In spite of the nation's apathy to Roman Catholicism, the evangelical churches have never made any real effort to evangelize the people.

Vital Questions Up

There are a dozen burning questio going to be faced by the new admini tration in Washington. There will more than that, but we mean questio which are of special interest to Chris ian people:

Abolition of the liquor traffic;

Communism at home and abroad;

Expenditures of time, money a materials for military purposes, wi special attention to the draft;

Aid for the Chiang Kai-shek gover ment in China;

Recognition of Franco Spain;

Support of the United Nations as start toward world organization and guarantor of human rights;

Enlargement of provisions for a mitting displaced persons to the Unit States;

Slum clearance and low-rent publ housing;

Federal aid to education;

Extension of social security to i clude every citizen;

Fair employment practices;

Regional planning authorities on t TVA pattern.

The Washington office of the N tional Association of Evangelicals w be on the job to get the latest info mation on these matters. When a thorized, it will speak for evangelica Official Washington is beginning know that NAE is here and its i pressions have been most favorable

New Lutheran Center

The new Lutheran Church Center, which seven Lutheran agencies w have their headquarters, was dedicat here November 14. Speakers at t service were Dr. P. O. Bersell, pre dent of the Augustana Luther Church, and chairman of the NL Bureau of Service to Military Pe sonnel, which serves as the committ for operation of the center; Dr. O. Sauer, secretary of the Armed Servic Commission of the Lutheran Church Missouri Synod; and Dr. Paul Empie, executive director of the NL who conducted the rite of dedicati Among those in attendance were go ernment officials, congressmen, dip matic representatives of Luther countries and leaders of other denor nations. The Center, located at 7 Jackson Place N. W., was purchas during the war by the NLC for use a service center and has been remod ed to serve as an office building. It the third Protestant church offi building to be established in the tion's capitol, the others being Methodist Building and the Bap Building.

EVANGELICAL NEWSFRONT

UNITED ACTION—

E Representatives
or Zurich Appointed

HICAGO.—Pursuant to an invita- from the recent International erence of Evangelicals held at ens, Switzerland this summer the d of Administration of the NAE s recent meeting at Denver, Colo., inted five American representa- to the international committee h will set up the Zurich con- nce next year.

e American representatives are Dr. . Decker, Bishop Leslie R. Mars- Dr. W. H. Rutgers, Dr. Clyde W. or and Dr. J. Elwin Wright.

ne purpose of the Zurich confer- is to create a world federation vangelicals based on principles lar to those of the World Evan- al Alliance of Great Britain and National Association of Evangeli- in the USA.

d-West Area
Plans Seminar

HICAGO.—The Mid-West Area of National Association of Evangeli- will hold an all-day seminar here ember 13. The general theme will "The Need for a Spiritual Awaken- in This Hour."

n October 25 the Mid-West Fel- ship held a luncheon at the Cen- YMCA at which Dr. Spencer De- g, director of the American Home le League, spoke on "America's d of the Word of God."

Many churches in this area observ- "NAE Week" this year.

PRESS

portant Issues
Mark Anniversary

GRAND RAPIDS, Mich.—1949 will rk the fortieth anniversary of the n. B. Eerdmans Publishing Com- ny.

The year is to be marked by the eptance of the new Eerdmans novel, ot Out of Dry Ground," as book of month for January by the Peo- s Book Club. This will mean a tribution of 175,000 copies of this ze-winning book.

During 1949 the Eerdmans firm will o issue the famed Keil and Delitsch mmentaries on the Old Testament ich have been unavailable in this ntry for some years. A new edition the Complete Commentaries of John vin was issued in 1948 by Eerdmans.

ody Launches a Tract
Contest for Servicemen

CHICAGO,—A religious tract-writ- contest, open only to veterans, servicemen and chaplains has been announced by the Colportage Division of Moody Bible Institute.

According to executives of the Colportage Division, the contest is designed to fill the urgent need for religious tracts in army and navy camps. "We receive letters every day from chaplains asking for 10,000 or 20,000 tracts," they reveal. "Thousands of new recruits are pouring into the camps. We desperately need new tracts that will reach them."

Entries should be between 500 and 750 words in length, and should be sent to Colportage Tract Contest, 153 Institute Place, Chicago 10, Illinois, before March 1, 1949.

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LAYMEN

Baking Firm Man Heads Christian Businessmen

WASHINGTON, D. C.— (RNS) — Robert S. Swanson, a New York baking company executive, was president of the Christian Business Men's Committee International at closing sessions of the organization's 11th annual convention here.

Swanson, who is general manager of the Thomas Baking Company, New York City, succeeds Robert G. LeTourneau of Longview, Texas, evangelist-tractor manufacturer.

The international organization claims a membership of more than 10,000 business and professional men.

Retiring vice-chairman Arnold Grunigen, Jr., of San Francisco, described the Committee as a "stritctly interdenominational group whose aim is to help the preacher in his task." He added that it seeks to "do some things the church cannot do."

The convention program here centered in workshop groups set up to exchange ideas on how to "witness for Christ and the Gospel in daily living.

Local Committee groups throughout the country sponsor such projects as noon-day radio devotions, week-day Bible school and Sunday school programs, servicemen's centers, Youth for Christ groups and preaching missions.

San Francisco was named as the location of the 1949 convention.

DENOMINATIONS

Arizona Baptists Face Crucial Test

PHOENIX, Ariz. — An impasse has been reached between the Arizona Baptist Convention and the Northern Baptist Convention since Rev. George Vouga of Pekin, Ill., has been called as Arizona state secretary.

Mr. Vouga was called as secretary once before. When Northern Baptist headquarters refused to approve him Rev. Gerry Meyer was engaged. Under Mr. Meyer the "modernistic" program of the NBC and its "inclusive" policy were promoted to the dissatisfaction of the majority of Arizona Baptist churches and Vouga was again called.

The home mission societies of the NBC have now set up their administrative agencies in Arizona and refuse to recognize the Arizona Baptist Convention as a collection or distributing organization.

Many evangelicals believe this situation may be the determining factor in a final break with the Northern Baptist Convention.

Congregationalists Move To Protect Their Rights

CHICAGO.—Conservatives in the Congregational Christian Churches who oppose the merger of their denomination with the Evangelical Reformed Church met here last month to take steps to preserve their independence and their evangelical testimony. Sessions were held in the North Shore Congregational Christian Church and under the auspices of the Conservative Congregational Christian Fellowship.

Dr. H. Ellis Lininger of Manitou Springs, Colo., president of the CCCF presided. Mr. Palmer Edmunds, of La Hogue, Ill., attorney and member of the Illinois Bar Association, and chairman of the Free Church Fellowship; and Mr. Beryl B. Collins of Chicago, Ill., attorney and member of the Illinois Bar Association, and a member of the executive committee of the Fellowship of Free Churches moderated all legal matters under discussion. Other leaders in the discussion periods, included, Mr. Verne P. Kaub, of Madison, Wis., Dr. Harold J. Ockenga of Boston, Mass., Rev. Alex N. Sauerwein of Portland, Ore., Dr. Lininger and Dr. H. B. Sandine, Sr., officers of the CCCF.

Inspirational messages were brought by Dr. Robert G. Rayburn, pastor of the College Church of Christ, Wheaton,

NAE

National Association of Evangelicals

SERVICE DIRECTORY

National Headquarters
Dr. R. L. Decker, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

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Mr. Frank D. Lombar, Executive Director. Office: 536 W. 46th St., New York City 19.

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Dr. Clyde W. Taylor, Director. Office: 1422 F Street, N.W., Washington 4, D. C.

Purchasing
(Evangelical Foreign Missions Association)
Mr. W. J. Anderson, Director. Office: 141 W. 57th St., New York City 19.

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(National Sunday School Association)
Rev. William E. Kirschke, Executive Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Radio
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Chaplain Counselors
Mr. Ernest L. Chase, Director. Office: 1153 Broad St., Newark, N. J.

Youth
(Evangelical Youth)
Rev. H. K. Sheets, President. Address: 3908 S. Harmon St., Marion, Ind.

Higher Education
(Commission on Christian Educational Instituitons)
Dr. Enock C. Dyrness, Chairman. Address: 721 Cherry St., Wheaton, Ill.

Christian Day Schools
Mr. Mark Fakkema, Secretary. Office: 542 S. Dearborn St., Chicago 5, Ill.

Evangelism
(Commission on Evangelism)
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Government Chaplaincies
Bishop Hubert T. Spence, Chairman. Address: 3833-17th Place, N. E., Washington 18, D. C.

Regional Offices
New England—Dr. J. Elwin Wright, President. Office: 9 Park St., Boston 8, Mass.

Northwestern—Rev. William H. Nagel, Director. Office: 413 Columbia Bldg., Portland 5, Ore.

Middle Eastern: Rev. Robert M. Anderson, Director. Office: Room 1403—12 S. 12th St., Philadelphia 7, Pa.

Southwest—Dr. Henry E. Hedrick, Director. Office: 1059 South Hope St., Los Angeles 15, Calif.

Upper Mid-West—Rev. John W. Walkup, Director. Office: 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn.

Mid-West—Rev. Harold Taylor, Director, 542 S. Dearborn Street, Chicago 5, Ill.

United Evangelical Action
Dr. James DeForest Murch, Editor and Manager. Office: 111 E. 4th St., Cincinnati 2, Ohio.

Ill., Dr. J. C. O'Hair, pastor of the North Shore Church, Chicago, Ill., Rev. Alex H. Sauerwein, pastor of the Staub Memorial Church, Portland, Ore., and Dr. E. Myers Harrison, professor of Evangelism and Missions at Wheaton College.

It was decided that (1) the CCCF, organized in February 1945, be continued under the name Conservative Congregational Christian Conference. (2) District or State associations be immediately organized to which conservative churches and pastors may transfer their membership and standing. (3) These new district and state associations of conservative churches and pastors are to continue to be a part of the General Council of Congregational Christian Churches through their membership in the Conservative Congregational Christian Conference until such time as the merger is effective and the United Church group becomes a reality and the General Council of Congregational Christian Churches is dissolved by the action of that merger. The Conservative Congregational Christian Conference will then be the continuing denominational fellowship for Conservative Congregational and Christian Churches.

The following officers, members of the Board of Directors and Advisory Council were elected at the final sessions:

President: Dr. H. Ellis Lininger, 1st Vice President: Rev. Fred Williams, 2nd Vice President: Dr. Robert G. Rayburn, Recording Secretary: Rev. Edward G. Smith, Executive Secretary and Field Director:: Dr. Hilmer B. Sandine, Sr., Treasurer: Dr. Hilmer B. Sandine, Jr., Auditors: Rev. John Nickerson, Mr. J. C. Lischeid.

Board of directors: Rev. Adrian Gray, Rev. Alfred Abrahamson, Rev. Leroy Webber, Rev. Harold Lohman, Dr. A. H. Ackley, Rev. John Has-Ellison, Rev. C. H. Hoffman, Dr. Fred E. Stemme, Rev. Arthur A. Luther, Rev. George L. Jefferson, Mr. J. A. Stueckle, Rev. A. J. Avikainen, Mr. Ernest G. Evans, Dr. Stanley B. Hopper, Rev. Paul Leeds, Rev. Henry Schol, Dr. H. Ellis Lininger, Rev. Fred Williams, Dr. Robert G. Rayburn, Rev. Edward Smith, Dr. H. B. Sandine, Sr., Dr. H. B. Sandine, Jr., Rev. John Nickerson, Mr. J. C. Lischeid.

Advisory Council: Mr Helmer Laitila, Rev. Ross A. Bartlett, Rev. Felix Mayblom, Rev. Clarence D. Roberts, Rev. Vincent Stageberg, Mr. Robert Hoefel, Rev. Albert Hausauer, Rev. John Hovedinent, Dr. James H. Hutchins, Dr. Harold J. Ockenga, Mr. Roger W. Babson, Rev. Marion S. Hoffsommer, Rev. David W. DeWalt.

The statement of faith of the National Association of Evangelicals was adopted as a basis of fellowship.

Every Bible-believing, conservative Congregational or Christian Church, and every Bible believing, conservative Congregational or Christian minister or pastor is being invited to transfer membership and standing to the new Conference or one of its new district or state associations. Special delivery, air mail letters or telegrams should be addressed to Dr. Hilmer B. Sandine, Sr., 5506 Stevens Avenue, Minneapolis 9, Minn.

—INTER - CHURCH—

Two Methodist Bodies Moving Toward Merger

WINONA LAKE, Ind. — Significan progress was made toward union Free Methodists and Wesleyan Metho dists in recent meetings said Bisho L. R. Marston, chairman of the Join Commission on Merger of the Wesle yan Methodist and Free Methodi Churches. The Commission will mee again in March, and is authorized draft a plan of church unification be presented to the next quadrenni meetings of the negotiating denomina tions.

The leader of the Wesleyan Meth dist constituency is their president, D Roy S. Nicholson, and the secretary the Joint Commission is Dr. Stephe W. Paine, president of Houghton Co lege, and president of the Nation Association of Evangelicals.

Pentecostal Fellowship is Organized at Des Moines

DES MOINES, Ia.—Nearly tw hundred representative ministers fro various Pentecostal organizations an a number of independent Pentecost churches throughout the United Stat and Canada gathered here recent for a Constitutional Convention. Th call for this convention came as result of two preliminary conferenc of Penecostal leaders held earlier the year at Chicago, Ill., and spran from a general desire among eva gelical Pentecostal bodies to hav some vehicle of mutual expressio The newly created organization is be known as the Pentecostal Fellow ship of North America. It was est mated that the delegates who atten ed represented a combined membe ship of nearly a million Penecostal

The assembly elected an executiv committee of five members and eig other men to serve with them on th Board of Administration for the com ing year. The members of the Exec tive Committee are: J. C. Jerniga Church of God, Cleveland, Tenn chairman; E. J. Fulton, Open Bib Standard Church, Des Moines, Ia., vi chairman; Howard P. Courtney, I ternational Church of the Foursqua Gospel, Los Angeles, Calif, vice chai man; J. R. Flower, Assemblies of Go Springfield, Mo., secretary; H. Spence, Pentecostal Holiness Churc Franklin Springs, Ga., treasurer.

The purpose of the Pentecostal Fe lowship of North America is to pr mote fellowship and to provide avenu of service and cooperative effort both missionary and evangelistic e forts.

Fundamentalist Group Challenges the FCCCA

PHILADELPHIA —(RNS)— Th fundamentalist American Council Christian Churches, meeting here f its seventh annual convention, cha lenged representatives of the Feder Council of Churches to open debate issues between the two bodies.

In a resolution, the group charg that the Federal Council had becom "subversive of Biblical Christiani

the American system of free en-rise," and was seeking a "changed l order in terms of collectivistic omy."

e Council, in another resolution, d upon Bible conferences and stian educational institutions "to asize the tenets of historic Pro-antism" and keep their leadership from "entangling alliances with ernism.

e convention went on record nst the "appointment of John er Dulles to either the position of etary of State or representative e United States in the United Na-s."

eferring to a recent World Coun-report urging the churches to reject Communism and laissez-faire ca-lism, the fundamentalist group ged that the international church was "a propaganda agency for the ruction of a free capitalist order t now exists in the United States of erica."

r. W. O. H. Garman of Wilkins-g, Pa., was reelected for a one-r term as president of the Council. ers elected include the Rev. Robert Ketcham, vice-president; the Rev. l McIntire, secretary, and the Rev. sson Taggart, treasurer.

MISSIONS

ssion to Lepers Meets in Chicago

CHICAGO. — Bringing together rch leaders, missions executives, sionaries, public health officials, rosy experts, and laymen concerned h leprosy as a world mission and lth problem, the forty-first annual vention of the American Mission to ers was held in Chicago, at the ody Memorial Church, on October 22.

The two day program included addresses by Dr. C. Oscar Johnson, president of the World Alliance of Baptist, Dr. J. A. Johansen, Medical Officer in charge of the U.S. Leprosarium at Carville, La.; Dr. H. A. Lichtwardt, formerly medical missionary of the Presbyterian Church in Iran, now medical director of the Woman's Hospital in Detroit, and Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers.

Among the leading events was the premiere showing of "Mary Reed," a motion picture describing the life of the renowned Methodist missionary, Mary Reed, who gave more than fifty years in service to victims of leprosy in a Himalaya Mountain mission, Chandag Heights.

Now in its forty-first year, the American Mission to Lepers, cooperative to thirty-nine Protestant churches and church groups for providing a physical and spiritual ministry to persons with leprosy, aids 127 leprosy colonies, hospitals, asylums, and preventive homes for children in twenty-seven countries around the world. It has its main office at 156 Fifth Avenue, New York City, and branch offices in Chicago, Los Angeles, Dallas, and Boston. In its work the American Mission to Lepers is associated with the Mission to Lepers of London, founded in 1874.

Pudney Heads Mission Association in 1948-9

CHICAGO—The Interdenominational Foreign Mission Association of North America held its annual meeting in the Moody Memorial Church, here recently. The association is a fellowship of twenty-three foreign missionary societies which are inter-denominational in the sense that they are not the agency of any denomination, but that their membership is made up of men and women, from all of the leading evangelical denominations, who adhere to the historic Christian faith. These member societies have more than three thousand missionaries in the world-wide foreign mission field. The purpose of the association is to further spiritual fellowship and prayer, to promote mutual helpfulness and conference, and to present a strong, united testimony concerning the urgent need of a complete and speedy evangelization of the world.

The morning sessions of the conference were devoted to business. The afternoons were given to thought-provoking papers and discussions of workable methods by which the IFMA may constructively aid the local church, Christian training institutions, the student and the volunteer, and **vice versa.**

A full series of pamphlets, presenting many phases of foreign missionary work in general, not that of any one society, is published by the IFMA. Hundreds of thousands of these have been distributed and they have been used by churches and individuals all over the world to promote missionary interest.

The following officers were elected for the ensuing year: Rev. E. J. Pudney of the Unevangelized Fields Mission, president; Rev. H. M. Griffin of the China Inland Mission and Rev.

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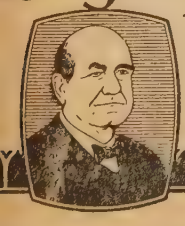

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J. O. Percy of the Sudan Interior Mission, vice-presidents; Rev. A. B. Holm of the South American Indian Mission, secretary-treasurer; Rev. A. J. Bowen of the South Africa General Mission, Rev. J. F. Swanson of the Scandinavian Alliance Mission, Dr. Frank C. Torrey, pastor, Lancaster, Pa., Rev. Ralph T. Davis of the Africa Inland Mission, and Rev. Joseph McCullough of the Bolivian Indian Mission members of the Official Board.

An invitation from the Central Michigan Conference Association to hold the next annual meeting in conjunction with the Sixth Annual Worldwide Missionary Survey at Lansing, Mich., October 22 to 31, 1949, with some sixteen church cooperating, was accepted.

EVANGELISM

Augusta Has Greatest Revival in 25 Years

AUGUSTA, Ga.—Augusta's greatest city-wide evangelistic effort in twenty-five years—the Billy Graham Revival—closed recently with some 1,400 persons making professions of Christ in sixteen days.

Seven thousand persons jammed the municipal auditorium and 3,000 were turned away the closing Sunday night of the meeting in this united revival effort which reached over 80,000 persons. Nightly attendances averaged over 4,000, which Augusta newspapers said were the largest religious gatherings the city has even seen and the largest crowds ever housed by the beautiful municipal auditorium.

Headed by Dr. Billy Graham, president of Northwestern Schools, the evangelistic party included Cliff Barrows, song leader and director of the meetings; Beverly Shea, popular ABC radio gospel singer; and Mrs. Billie Barrows, pianist. A unique feature of the meeting was the whole-hearted cooperation of every church in the city. The campaign was sponsored by the Augusta ministerial association and was supervised by Rev. Carl Weisiger, pastor of the First Presbyterian Church and chairman of the association's committee on evangelism.

Hundreds Turn to God In Los Angeles Meets

LOS ANGELES.—The third successful united revival has just been completed in the Los Angeles area under the direction of Christ for Greater Los Angeles. This last meeting, was held in El Monte in October with many churches in the San Gabriel Valley lending support. The evangelist was Jim Mercer, of Dotham, Ala., with Phil Keer in charge of the music. There were more than 500 decisions. The children's meetings in this campaign were an outstanding feature, with an exceptionally large attendance and many concersions. Homes were united drunkards converted and there was much rejoicing as prayers were definitely answered.

In September a second annual Youth Campaign was conducted in Los Angeles with Jack Shuler as the evangelist, J. Stratton Shufelt as song leader and soloist, Phil Keer acting as master of ceremonies. The spirit of conviction in this meeting ran exceptionally deep, with the outstanding feature being the conversion of many elderly people. The tent seating between 3,000 and 4,000 was filled to capacity a number of times. Next year a similar campaign is planned, using Billy Graham, Cliff Barrows and Beverely Shea as the evangelistic team.

The third campaign was held in San Fernando in June with 700 decisions.

Over 2,000 Gather In Evangelism Meet

CINCINNATI. — Over 2,000 were registered in the sessions of the twelfth annual Conference on Evangelism held recently in Taft Auditorium under the auspices of Cincinnati Bible Seminary. Some thirty states were represented.

This event appeals to ministers and workers in the Churches of Christ (Disciples) and consists of sermon addresses, open forums and conferences on evangelism and church extension.

At the concluding session it was announced that the 1949 Conference will be held in Cincinnati October 19-20.

Taylor Crusade Wins Hundreds in Atlanta

ATLANTA, Ga.—Georgia Baptist pastors in Atlanta for their annual conference preceeding the Georgia Baptist State Convention attended the closing meeting of the Spiritual Victory Crusade held by the famed Taylor Brothers in Atlanta's downtown Baptist Tabernacle.

Hundreds of professions of faith were recorded during the meetings which began October 31. Dr. Charles Forbes Taylor popularly known as "Charlie" has held 300 such crusades under the auspices of 5,000 churches in

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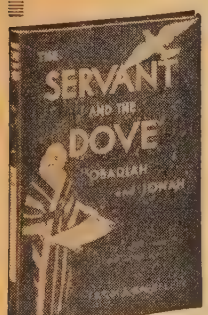

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EDUCATION

rediting Association s Officially Organized

HICAGO—Officals of twenty-eight e institutes in the United States Canada, meeting here, organized American Association of Bible itutes, first accrediting agency of rkind.

process of formation for more two years, the association elected Rev. Samuel H. Sutherland, dean he Los Angeles Bible Institute, as sident, and Dr. Terrelle B. Crum, n of the Providence Bible Institute, vidence, R. I., as secretary-treas. r. National headquarters of the ciation will be in Providence.

he twenty-eight schools, with an ollment of 13,000, agreed on a ndard curriculum which would not, wever, destroy the individuality of h school.

t was stressed here that the as- iation is in no sense a step towards ger, but an accrediting agency ilar to those of secular colleges d universities.

ccording to Dr. Sutherland the ools will be bound by the follow- doctrinal statement:

We believe that there is one God, rnally existing in three persons: ther, Son and Holy Spirit. We be- e the Bible to be the inspired, the y infallible authoritative Word of d. We believe in the deity of the rd Jesus Christ, in His Virgin Birth, His sinless life, in His miracles, in s vicarious death and atonement ough His blood, in His bodily resur- tion, in His ascension to the right nd of the Father and His personal d visible return in power and glory. We believe that man created in the age of God, tempted by Satan and l, and that because of the exceeding fulness of human nature, regenera- n by the Holy Spirit is obsolutely cessary for salvation. We believe in e bodily resurrection of both the ved and the lost; those who are ved unto the resurrection of life and ose who are lost unto the resurrec- n of damnation."

A committee of educators will be pointed to create the specific edu- tional standards of the association, ich has schools in two groups: those ich are four-year schools equivalent the collegiate level and those of an termediate nature but, like the four- ar schools, requiring a high school ploma for entrance.

An attempt will be made to set up a gular liberal arts college curriculum the four-year schools which will t, however, in any way minimize the ligious curriculum.

The schools in the four-year cate- ry are: The Los Angeles Bible stitute, Central Bible Institute, Chi- go Evangelistic Institute, Cleveland ble College, Columbia Bible College, nver Bible Institue, Fort Wayne ble Institue, Grace Bible Institute, ssiah Bible College, Mission Train- Institute (Nyack, N. Y.), Pacific Bible College, Pacific Bible Institute, Providence Bible Institute, Rockmont College, Simpson Bible Institute, Southern California Bible College and Southwest Bible Institute.

Schools in the intermediate group are the Atlanta Bible Institute, the Buffalo Bible Institute, Emmaus Bible Institute, Glad Tidings Bible Institute, Kansas City Bible College, Kentucky Mountain Bible Institute, Metropolitan Bible Institute, Multnomah School of Bible, North Carolina Bible Institute, the Open Bible Institute, and Southwestern Bible Institute.

Fakkema Promoting Day Schools in East

CHICAGO—The Christian Day School has made extensive strides forward during the last year. A large number of new schools have opened this year in various parts of the country. The sudden upsurge of Christian school interest gives rise to a number of organizational problems.

The National Association of Christian Schools, with headquarters here, has increasingly become a bureau of Christian Day School information supplying promotional literature, giving information regarding the establishment of new schools and meeting requests for speaking engagements.

NUCS Director, Mark Fakkema, is now in a series of speaking engagements in the East. He plans to meet interested groups: Nov. 15 at Hackensack, N. J. Nov. 16—Orthodox Presbyterian Church, East Orange, N. J. Nov. 17—Hermon Presbyterian Church, Philadelphia, Penna. Nov. 18—Bethany Chapel, Philadelphia, Penna. Nov. 19—Mennonite Church, Souderton, Penna. Nov. 22—Washington, D. C., under the auspices of the Potomac Association of Christian Schools, Inc.

The addresses given in these several localities will concern the need and purpose of the Christian Day School.

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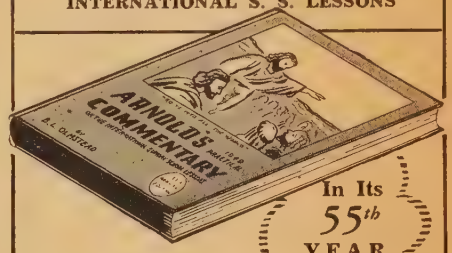

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New Christian Day School for Negroes

WINONA LAKE. Ind.—The Negro Jurisdiction of the Free Methodist Church of North America has opened its first Free Methodist school for Colored children in Shreveport, La. The school includes children from Kindergarten through eighth grade. Beginning the term with forty-four students, enrollment at the school soon increased to fifty-six. Since student capacity is sixty, the workers are already looking forward to an expansion program next year.

Member of the National Association of Christian Schools this is the only Protestant school serving the Colored children in this particular section of Shreveport. The new building is valued at $30,000 and includes chapel, classrooms, cloak rooms, kitchen, library and rest rooms. It is supported entirely by donations and freewill offerings of the church.

Predicts Big Rise In Christian Day Schools

LOS ANGELES —(RNS)— Dr. Albert M. Conover of New York, director of the Interdenominational Bureau of Architecture, predicted here that "there may be a great number of Protestant parochial schools in the near future since religion cannot now be taught in public schools."

Here for a conference on church architecture attended by 300 ministers and laymen, Dr. Conover said the trend of Protestant churches to establish schools for their children was to be seen in the "increasing use" of religious instruction given by the churches.

Over 2,000 Enrolled At Wheaton College

WHEATON, Ill.—Wheaton College has 462 students in the class of 1956. The enrollment for the College and Graduate School reached the maximum of 1,500 that can be cared for with present facilities; but the entire Wheaton family totals closer to 2,000 because there are nearly 200 girls in training at West Suburban Hospital, eighty-five part-time students on campus, and 176 in the Academy at Prince Crossing.

A few missing faculty faces this year are Stam, Singer, and Horn. New faculty members include Alward in Geology, Carl Armerding in Bible and Philosophy, Bellinger in Geography, Fetzer in Anthropology, Hockman in Education, Houser in Social Science, Howard in Economics and Business, Kline in Education, Peters in Christian Education, Shunk in Bible, Simley in English, Smith in Physics, Veltman in English, Waterman in Greek; and Simpson who returns from Leland Stanford to head the English Department.

Lipscomb College In $1,000,000 Drive

NASHVILLE, Tenn.—On the day a new $1,000,000 campaign for Dr. Lipscomb College was launched, $2,500 was raised toward the goal.

The purpose of the drive, according to President Athens Clay Pullias, is "to complete construction, to provide necessary funds to present endowment and to provide continually better equipment for our schools."

The Crisman Memorial Library, a $250,000 structure, was dedicated October 7. It has stacks to house 100,000 volumes. Other buildings are under construction.

The College is owned and operated for Churches of Christ.

"Liberals" Oppose BJU Development

RICHMOND, Va.—The establishment of Bob Jones University in Greenville, S. C., is having wide repercussions in Eastern Dixieland. "Liberals" in all denominations are open warfare against the institution.

Dr. John McSween in a recent issue of *The Presbyterian Outlook*, official organ of the Southern Presbyterian Church published here, accused

ompeting with Southern Presby-
n educational institutions. He
d names of Presbyterian churches
ndividuals who had been solicited
upport and accused them of un-
fulness to their denomination.
officials have denied any unfair
ctices. Dr. John R. Richardson,
thern Presbyterian leader, who
accepted a place on BJU's Board
rustees has been dropped as a
ee of Columbia Theological Semi-

nservatives throughout the South
ce in the almost miraculous pro-
s of BJU, now one of the largest
gelical institutions in America. Its
th and prestige is feared by
rals" not only among Presby-
ns but Baptists, Methodists and
r groups.

rly 400 Study eligion at Butler

NDIANAPOLIS, Ind. — According
report released by Dean O. L.
ton, the enrollment in the Butler
ool of Religion exceeds all previous
rds with 172 students in the Grad-
School for this semester.
here are 91 students in the College
iberal Arts, Butler University, who
preparing for full-time Christian
ice. In addition, 132 students are
ing Bible courses. This makes a
l of 263 full-time Christian service
dents on the campus of Butler Uni-
sity, and a grand total of 395 en-
ed in courses in religion.
r. A. C. Watters of Scotland, has
n added to the faculty as assistant
fessor of Missions.

dicate Buildings at Northwestern Schools

MINNEAPOLIS, Minn.—Dr. Wilbur
Smith of the Fuller Theological
inary, Pasadena, Calif., is the
ncipal speaker at Home-coming
ek now being observed at Northwes-
n Schools here.
he week will be marked by the
lication of the Wm. B. Riley Me-
rial Hall and the new Moyer Gym-
ium. Tribute will be paid to Dr.
ey, founder of the institutions, un-
whose administration plans were
npleted for the current expansion
gram. Over 1,000 students are en-
led in the Northwestern Bible
hool, the Northwestern College of
eral Arts and the Northwestern
eological Seminary. Northwestern is
its forty-seventh year.
At the Alumni banquet on Novem-
19 Dr. V. Raymond Edman, presi-
t of Wheaton College, will deliver
address.

emorial Dormitory Honors Texas Judge

ABILENE, Tex.—Officials of the
d-Continent Oil and Gas Associa-
n met here in mid-October to pre-
t Hardin-Simmons University,
thern Baptist institution, with a
ee-story girl's dormitory as a me-
rial to Judge J. C. Hunter, Abilene
man, church and civic leader. He
been chairman of the university
rd of trustees prior to his death.
peakers for the occasion included
rge A. Hill, Jr., president of a
ston oil company, who made the
morial address: President Rupert N.
hardson of the university, who ac-
cepted the gift; and Eugene Holman, New York, H-SU alumnus.

Joining 600 men in the oil industry in attending the impressive ceremonies were a number of denominational and church leaders.

Judge Hunter was president of the Mid-Continent Oil and Gas Association, and had served during the war on the Petroleum Industry Oil council. Before World War II he served on the Interstate Oil Compact commission. Death came as he was returning from an oil meeting in Washington.

GBI Holds Annual Bible Conference

OMAHA, Neb.—The annual Bible Conference of Grace Bible Institue was held here November 1-5. A large attendance was recorded. Among the speakers were Dr. T. Richard Dunham, radio pastor of Findlay, O.; Rev.

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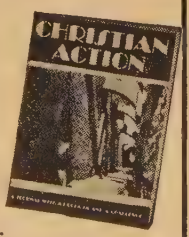

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J. B. Toews of Reedley, Calif.; Dr. Paul Bauman of Grace Theological Seminary, Winona Lake, Ind.; and Rev. Samuel B. Nafziger, dean of the Iowa Mennonite School at Kalona.

Plans are being laid for the early construction of a new chapel for the Institute.

Dana College Adds Splendid Building

BLAIR, Neb.—On the last day of October the splendid new $300,000 Administration and Library building of Dana College and Trinity Lutheran Seminary was dedicated here.

The occasion marked a milestone in the progress of the United Evangelical Lutheran Church. The buildings and equipment at Dana are now valued at $1,000,000.

Rural Life Meet At Goshen College

GOSHEN, Ind.—The seventh annual conference of the Rural Life Association and the Historic Peace Churches will be held at Goshen College December 2-4.

Among the speakers will be William A Albrecht, chairman of the Department of Soils, University of Missouri; Eugene Smathers of the Mennonite community at Big Lick, Tenn.; Dr. I. W. Moomaw, secretary of agricultural Missions, Inc.; Dr. Baker Brownell, professor of philosophy at Northwestern University and former director of the Montana Study; Stanley Hamilton, executive secretary of the Rural Life Association; Grant M. Stotzfus, editor of the *Mennonite Community* and Guy F. Hershberger, professor of History at Goshen College.

The meeting will deal with farm and community problems with special emphasis on Christian motivation.

FWBI Tops 300 In Student Body

FT. WAYNE, Ind.—An increased enrollment is reported at Fort Wayne Bible Institute this year—305 as compared with 279 a year ago.

A new residence hall is being completed. "Your Sunrise Chapel," an FWBI radio program, is being aired over WKJG Mondays through Fridays.

Increased Enrollment At North Park School

CHICAGO.—North Park College, Covenant Church institution, has an enrollment of over 1,700 this year. This represents a slight gain over last year's record. There are nineteen enrolled in the Bible Institute and sixty-three in the Theological Seminary.

Four new instructors have joined the faculty: Philip Anderson, Sigfrid Green, Vernoy Johnson and Virgil Lohr.

Muskingum College Enrolls Some 1,000

NEW CONCORD, O. — Muskingum College has enrolled approximately 1,000 students for the 1948-49 school year according to a recent announcement by President Robert N. Montgomery. Of this number 540 are men; 288 veterans of World War II. Muskingum is one the older educational institutions under the sponsorship of the United Presbyterian Church.

Mississippi College Honors Patterson

CLINTON, Miss. — One-hundr twenty-two-year-old Mississippi C lege is in a drive to increase its dowment to $1,000,000. Approximat $800,000 is now in this fund.

In addition to the general drive gi are being encouraged for the end ment of particular chairs. Some $ 000 has been collected for the end ment of the Patterson Memorial Ch of Bible. This chair honors Michael O. Patterson who was head the Bible Department for many ye

Mississippi College is a South Baptist institution of unquestio loyalty to the Scriptures.

—PUBLIC AFFAIRS—

Government Refuses Land for Church Sites

PHILADELPHIA.—The Supre Court decision on religion in the tion's public schools was given a r and perhaps disturbing meaning cording to a recent story in *The Ph delphia Inquirer*.

The *Inquirer* reported that, beca of the decision, the Federal Hous Administration refused to sell la for church sites to representatives several different faiths in the gove ment-owned model community Greenbelt, Maryland.

Greenbelt has a population of so 3,400. Over half of the population Protestant, but there are also so 1,000 Catholics and approximately Jews. The three groups have b worshipping in the town's auditori

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heater, but last month they had ted enough money to purchase and build their own churches. requested permission to purchase but the FHA said that the Su- e Court decision prohibited the nment from setting aside any for religious purposes.

ators Plan to ach Moral Values

XINGTON, Ky.—(RNS)—A long- program for teaching moral and ual values in public schools with- iolating the U.S. Supreme Court on barring religious instruction hool buildings has been worked y Kentucky educators.

e plan was adopted at a meeting ored by the State-appointed nittee on Moral and Spiritual ation at the University of Ken- here. School superintendents, members from the Kentucky De- nent of Education, and represen- es from six colleges and the Ken- Education Association attended.

estants Must Promote urch-State Separation

EVELAND—(RNS)— This city's ic Hall, scene of numerous cham- ship prize fights, the Metropoli- Opera and major political rallies, ided the setting for a call to Prot- nts to unite in defense of "the rican principle of separation of ch and State." The call was ded by Dr. Charles Clayton Mor- of Chicago.

ldressing the third annual Festival aith, held in commemoration of the t anniversary of the Reformation, Morrison said Protestants should:) Demand the recall of Myron C. or as Ambassador to the Vatican.) Oppose attempts by the Roman olic Church "to secure public s for the support of its parochial ols."

eclaring that "formal diplomatic ions with any Church are con- y to the American Constitution," Morrison added:

n the ambassadorship to the Vati- the official processes of the rican government are interlocked the official processes of the Ro- Catholic Church.

uch an arrangement is," he con- ed, "prejudical to and a curtail- t of the full religious liberty of all r churches. Protestant churches compelled to pursue their work ne shadow and against the prestige ted by the special privilege ac- ed to this particular Church. As estants we should arouse our- es to demand its abrogation."

rning to alleged attempts of the olic Church to obtain public funds ts parochial schools, Dr. Morrison

he Church is under no illusion that n gain this ultimate objective by utright attack upon the Constitu- So it undertakes to achieve it in dabout ways.

ne was to secure free textbooks he pupils of parochial schools by of a tax funds. Another was to re free bus transportation to its ols by means of tax funds.

ut the most promising strategy ted by the Roman Catholic Church

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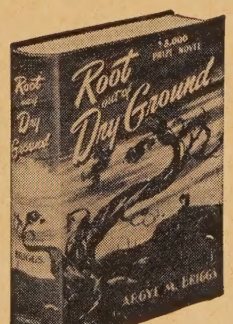

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was to cooperate with Protestants in the released-time plan for religious education. The Supreme Court in the spring of this year held that this union of civil government and the institutional functioning of the churches was unconstitutional.

"This ruling was the most momentous and far reaching deliverance of the court on the meaning of separation of Church and State since the federal government was established.

"It dashed the hopes of the hierarchy to wear down the Constitution by the strategy of securing one decision after another favorable to Roman Catholic claims. The court, having removed the barrier from free textbooks and bus transportation, now says to the Roman Catholic Church, 'Thus far but no farther.'"

In conclusion, Dr. Morrison asserted that "only by the achievement of its own solidarity can Protestantism fulfill the glorious promise of the fathers of the Reformation from whose hands we received the torch of liberty and every man's dignity before God.

"Today we must lift up that sacred torch that it may lighten the now darkened pathway to the city of God," he said.

PERSONALIA

Claes Wyckoff of Alameda, Calif., was elected president of the Mount Hermon Association for 1948-49. Mr. Wyckoff has long been an ardent supporter of this nationally-known conference center.

Frank C. Laubach, pioneer missionary educator, will leave for Siam December 28 to spend ten weeks starting a nation-wide litaracy campaign under the auspices of the Siamese government.

W. T. Ingram of Dyersburg, Tenn., has been appointed executive secretary of the Board of Publication of the Cumberland Presbyterian Church. He succeeds Rev. Carl Ramsey who has served an interim secretaryship.

Walter C. McKeag, head of the Savings Department of the Continental Illinois National Bank and Trust Company, has been made treasurer of the Conservative Baptist Foreign Mission Society.

W. Douglas Roe, president of the Philadelphia School of the Bible, held an October evangelistic meeting for Bethel Baptist Church, Detroit, Mich., which resulted in fifty-one conversions. He was assisted by J. Stratton Shufelt, internationally-known gospel singer.

Wm. A. Norton, for fifty years director of the Colportage Division of Moody Bible Institute, died October 23. He was the only remaining employee personally chosen by the Institute's famous founder, Evangelist Dwight L. Moody. He also bore the distinctions of being the school's oldest employee and member of the Board of Trustees. Since Moody brought him from Mt. Hermon, Mass., in 1897 to head up the publication and distribution of religious literature, Norton had lived quietly in the same room in the Institute's original building at 153 Institute Place. He was 81 years of age at his death.

"THE things which are impossible with men are possible with God."

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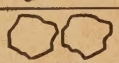
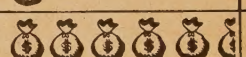
Number of Students 1944		300 Stud
1948		450 Stud
Number of Buildings 1944		3 Buildi
1948		7 Buildi
Grounds 1944		1 Campus for 2 Sch
1948		2 Separate Scho each with a sepa campus
Faculty 1944		20
1948		39
Budget 1944		$50,0
Budget 1948		$275,00

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he Shaking of the Foundations." Tillich. 186 pgs. Charles Scrib- Sons. $2.50.

collection of chapel addresses given in Theological Seminary. There is broad ical perspective. Second Peter is no longer , but has become physics (p. 3). Those cried infinite progress were false prophets). Christ calls "every man in every period ceive the New Being, that hidden saving in our existence, which takes from us and burden, and gives rest to our souls" 03). Jesus is the Christ who alone can liberation (p. 144). He had to suffer and because whenever the Divine appears in s depth, It cannot be endured by men . . . when the Divine is rejected, It takes the ion upon Itself. It accepts our refusal to t, and thus conquers us" (p. 147). We find meaning alone by taking sin and as realities (p. 161).

r. Tillich's messages, whether longer or er, leave much to be said from an evan- al viewpoint. Not only a satisfactory asis on atonement, but also a clear state- of the significance of the Scriptures is ing. It is not alone his references to Second h (p. 16), the Serpent as representing na- (p. 16), the Christmas "legend" (p. 85), (p. 83), the Christmas "legend" (p. 85), nor might be taken as an over-revolt against ine (p. 45), but the suggestion that God spoken to us through the scientists as He through prophets (p. 4), and the empha- hat we should "learn from the catastrophe r time at least the fact that no life and no l are able to overcome finiteness, sin, and dy" (p. 22). This is quite an inductive based upon empirical observation. The elical community has learned this securely God's revelation; apart from such a word, one really does not escape shaking ations.—Carl F. H. Henry.

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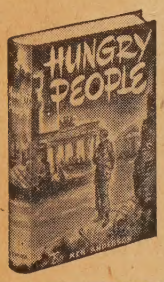

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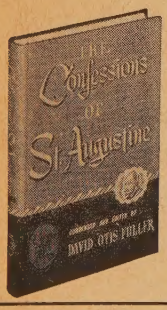

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